arousing mortal and immortal^ the diyine SATITEI travels in his golden chariot, beholding the (seyeral} worlds.

3. The divine SAYITEI travels by an. up ward and by a downward path:[a] deserving adoration, he journeys with two white horses: he comes hither, •from a distance, removing all sins.

4. The many-rayed adorable SAVITRI, having power (to .disperse) darkness from the world, has. mounted his nigh-standing chariot^ decorated with many kinds of golden ornaments, and ftirnished with golden yokes.

5. His white-footed coursers, [b] harnessed to Ms car with a golden yoke, have manifested light to mankind. Men and all the regions are ever in the presence of the divine SAVITRI.

6. Three are the spheres : two are in the prox- imity of SAVITBI, one leads men to the dwelling of TAMA.[C] The immortal (luminaries) [d] depend

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[a] That is, ascending front sunrise to 'the . meridian, and then declining.

* The horses of *Samtfi* are here termed *sydva,* which, properly, signifies ‘ the brown ;' but, in verse three, they have been called 'white:' the present must be, therefore, a proper name,

• unless the hymner contradicts himself.

[?] The spheres or *Mas* which lie in the immediate path of the sun are said to "be heaven and earth : the intermediate *loka*| *antarilc&Jia,,* or firmament, is described as the roacl to the realm of *Yawta,* the ruler of the dead, by which the *greidli,* or ghosts, travel. Why this should not be considered equally the course of the sun. is not very obvious..

[d] The textrhas only ***amr*t<i,*** " tie immortals:[1'] the Scholiast